[The genealogical charts have been reproduced for the files in the following manner: Chart A - Relatives through Mother - pp. 392 A-1 to A-14.]

A1	A2	A3	A4	A5	A6	A7
A8	A9	A10	A11	A12	A13	A14

Chart B - Relatives through Father - pp. 392 B-1 to B-4

B1	B2	B3	B4

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602 to all his tribesmen. Yet only a fraction are recognised as blood rela-
621 tives, although a community of blood is felt for all. Mark Hanna enumerated 74 persons related to him by blood and 17 relatives by marriage in a population of 177. Jess Cheekapanyega, his nephew, recognised 93 connections by blood and 6 by marriage. Other relationships, of which they were only vaguely aware, came to light while working out the genealogies with them. Terms which express relationship subsume under a single caption a variety of relatives whose actual blood connections differ. I have tried in the following paragraphs to define the limits within which kinsmen are recognised and the relationships in which they are conceived to stand.

601 Relationship terms were obtained from six men and women who
602 should have been competent. Yet all of them fell short of certainty with relationships outside of the immediate family. This was true not only in working over hypothetical cases but with living relatives as well. All hesitated and gave conflicting answers for the cross-cousin's children, for greatgrandchildren, and for brother's and sister's grandchildren. This experience is a familiar one and undoubtedly this accounts for the gaps under these headings in Morgan's schedules. Men were less able to give the more remote relationships used by women than were the women themselves. Both Mark and Jess displayed some hesitation in giving the terms by which they addressed those relatives with whom they infrequently came in contact, although they knew readily enough to whom they were related. It was still more difficult for them to give the terms by which these people responded. Both had frequently to confer with their relatives. Apparently the chief reason for this uncertainty
551 lies in the free use of names both in direct address and by way of refer-
601 ence. Kinship terms are comparatively little used and where the relative stands at such remote degree that the blood connection is not obvious there is even a more effective reason for neither learning nor remembering the appropriate designation. This, it will be recognised, is unusual among American tribes, where kinship terms are used more commonly than names.

601

nêpoⁿtgâ	father's father
mótgâ	father's mother
nâgwadtgâ	mother's father
nâgoⁿ tgâ	mother's mother
djⁿâⁿ tgâ, djⁿâ	father
djⁿdjⁿ tgâ, djⁿdjⁿ'	mother
nowigâ	father's older brother
nidjaⁿtgâ	father's younger brother, a woman's male cross-cousin and his son,

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nâβi'ɡâ	mother's older sister
nimfiɡâ, ðnimfiɡâ	mother's younger sister
nâgwóiɡâ	mother's brother
nâbfiɡâ	father's sister
nyé ɡâ	older brother or sister, father's brother's or mother's sister's child, older than self
gi'niɡâ	younger brother or sister, the corresponding parallel-cousin, younger than self
djîkâ vîɡâ	a man's male cross-cousin, and his female cross-cousin's son
pafiɡâ	a woman's female cross-cousin, and her male cross-cousin's daughter
·hamó°, homó gâ	"boy," a man's son
ávîdj·ɡâ, ávîdjávîdj	a man's daughter
n,a''âðhu'â, ðhu'iɡâ	"my offspring," (lit. issue), a woman's child (n,a'âðhuâ, plural)
nó kîjiɡâ	a man's older brother's or male parallel-cousin's son
nó°tiɡâ, nôtiɡâ	a man's older brother's or male parallel-cousin's daughter, his female cross-cousin or her daughter (nó°tiɡâ in indirect reference, nôtô in direct address)
wî'iɡâ	a man's younger brother's or male parallel-cousin's child
wánɡâ	a man's sister's or female parallel-cousin's child (possibly his older brother's or male parallel-cousin's daughter's child)
bfiɡâ	a woman's brother's child, probably her male parallel-cousin's child also. (This may be the same as nâbi'ɡâ, father's sister, although this was denied.)
nofiɡâ	a woman's older sister's child, probably her female parallel-cousin's child as well
wî'siɡâ	a woman's younger sister's child, possibly her female cross-cousin's child, but the most competent informant did not know what to call such a child
adwiɡâ	son's child, a man's (and possibly a woman's) son's son's child, (possibly a man's older brother's or male parallel-cousin's son's child), a man's younger brother's or male parallel-cousin's grandchild, a woman's brother's son's child, possibly her male parallel-cousin's son's child, her older sister's (and possibly her female parallel-cousin's) son's child, her younger sister's (and possibly her female parallel-cousin's) grandchild
kofiɡâ	daughter's child, a man's (and possibly a woman's) daughter's grandchild, a man's (and possibly a woman's) son's daughter's child, a woman's brother's (and possibly her male parallel-cousin's) daughter's child, her older sister's (and possibly her female parallel-cousin's) daughter's child. (Compare nágui'ɡâ, mother's mother.)
gâdjiɡâ	a man's sister's (and probably his female parallel-cousin's) grandchild, his male cross-cousin's child
n,ahamî'i, nyahamiɡâ	my husband (my boy?)
n,á'aluwá, luwéɡâ	my wife
ginyéɡa	daughter's husband, wife's parent

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601 **whnyégà** — son's wife, wife of all relatives except as noted elsewhere
paham'ligà — husband of all relatives except as noted, wife's brother or her grandparents[1]

I am doubtful regarding the application of some terms. Sinyella did not know what a woman's female cross-cousin's children should be called, nor the terms for a man's older brother's or male parallel-cousin's children. He said the latter would just be recognized as relatives. Djerdwaimo gave *notlgà* for a woman's male parallel-cousin's child, *btigà* for the son, and *patlga* for the daughter of her female parallel-cousin; but I think she is mistaken. Probably she did not understand the question. She did not know what her daughter Helen would call Pete's grandchildren if he had any, i.e., Helen's father's younger half-brother's grandchildren (see the genealogical chart).

There are no terms for a husband's brother or sister, nor their spouses, nor for a wife's sister or her husband, nor a wife's brother's wife, nor for a husband's parents, nor a child's parents-in-law. There are no terms for step-parents; they are not called by parent terms, because "we are afraid, for the father and mother are dead." Half-brothers and sisters are called brothers and sisters.

[551] References to dead relatives are by the relationships they bear to the living, as Manakadja's father. The form *panyà'atalvldj*, my father now dead, was recorded.

The reciprocal of *kotlgà* is said to be *nagotlgà*, but other terms are given for the reciprocal relationships. The word *gdtdjlgà* may mean relative in general, as *tnyányan„lkddjádj*, Sun, my relative, occurring in a prayer.[2] In a myth, "Wolf, my father" was recorded as *hatágwll n„andkóta*, said to be an obsolete term; son-in-law, *ginyéga*, was also recorded as *glnyiyà*.

601 124 [115] These meanings were checked at the hand of genealogical data given by Mark Hanna, his sister Susie, his nephew Jess Checkapanyega, and Jess's mother, Djerdwaimo. A record was made of the terms used by Mark and Jess for every living relative, and the reciprocal terms, on the basis of the agency census, before any genealogical charts were drawn, so that the names did not occur in logical order. The accompanying chart 601 gives Jess's relatives in full. For convenience I have separated his

[1] The following possessive forms were recorded in myths:—

nyán„ágwnádádj	my mother's father	nyan„ádjad ldj	my father's younger brother
nyanádádj	my mother's mother	nyaltcikivà	my male cross-cousin (man speaking)
nyánalnkwdldj	my mother's brother	nyaddjvldj	my older brother's son (man speaking)
n„ln„áwivà		n„andkóta	my father

[2] However the more general word would be *n„atcyddjlad*, my relative (*tcyddjlo djdyàtà lunàkwl*, he marries a relative; literally, relative, he knows it, to take a wife).

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father's from his mother's relatives. The figure after each name gives the approximate age. Where more than one figure follows it means that several individuals stand in exactly the same relation to Jess; in order to avoid duplication I have indicated only their ages. Thus Jess has two daughters, aged six and one respectively, so the chart reads "Rosie 6, 1." A name set in italics means the person is dead: a line in the name place means that it was not obtained. Several individuals are related to Jess in more than one way: I have repeated their names in the appropriate places. A few names of unrelated persons are added in order to fill out the families and define the limits of kinship.[1] The first word given under the name is the term Jess uses to designate that person, the second the term used reciprocally. Thus Jess calls his wife *luwégd* and she calls him *nyahamígà*. Where there is no term given it means that that man is not related; a line in the second place means that there is no reciprocal term used.

Most of the usages conform to those given above. The most interesting point is the extension of terms for lineal relatives to collateral lines. Thus Jess's father's father's half-brother's son is equated with his father's brothers, his mother's mother's sister's children are equated with his mother's brothers and sisters, and the terms used for their descendants logically follow. The significant fact is that all these initial relations in the parents' generation are uncles or aunts, with the appropriate term according as they are older or younger than the parents. The relative ages of those in the grandparental generations do not figure at all. This is consonant with the classification of parallel-cousins as older and younger siblings as their ages compare with one's own, no matter whether their parents were older or younger than one's own father and mother. These observed extensions follow:—

mótigà	Tokaoridja, father's mother's co-wife
nidjaligà	Barney, father's father's half-brother's son: used by Flynn and Callis for father's mother's half-sister's son
nàmligà	Ta*b*antedje, mother's mother's sister's daughter
nàgwégà	Spoonhead, mother's mother's sister's son
niyégà	Lillie and Carl, mother's mother's sister's daughter's children, and the reciprocal extension is exactly the same
djikávigà	Grace and her brother, mother's mother's sister's son's daughter's
nó'tigà	children. Note however that their older half-sister Katie is more closely related and therefore called gi'nigà. Willie and his sister are mother's mother's sister's son's children
adwigà	Used by Tokaoridja for her co-wife's son's son

[1] A word of caution against using this chart to determine the number of children born to a couple: it represents only those surviving at the time it was drawn up and those dead persons who have surviving descendants.

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601 There are a few exceptions to the usages given in the list of terms. Teakam'lauwa, Jess' father's father's half-sister is called *ndθi''lgd*, that is mother's sister, whereas it would be more reasonable to expect *nabilgd*, father's sister. I presume that Jess thinks of her merely as an old woman relative and accordingly classes her with his mother's real sisters. Similarly we might expect *nidjaflgd*, father's younger brother, for her sister's son Frank, but *djlkdvlgd*, as he is called, would naturally follow from the relationship assumed toward her. All this is strange because Barney, her brother's son, is evidently correctly termed.

Loren, mother's half-sister's son's son's son, is called *wdnlgd*, so are Edgar and Caleb who are mother's half-sister's son's daughters' sons. Harriet and Fay are called *nó,flgd;* they are mother's half-sister's sons' daughters' daughters. Apparently this conflicts with the doubtful terminology given above, whereby Loren and his sister, if he had one, would be called *náwlgd* and Edgar, Caleb, Harriet, and Fay would be *wdnlgd*. There is indirect evidence for the correctness of the terms in the genealogical table, however: Mark calls Jess's daughter Rosie, i.e., his older half-brother's son's daughter, *nó'flgd*. Presumably the correct term for a man's older brother's or male parallel-cousin's grandson is *wdnlgd* and for the granddaughter *nó'flgd*. The reciprocal terminology is not very easy to fathom. It is conceivable that Edgar, Caleb, Harriet, and Fay should call their mothers' fathers' mother's half-sister's son, *ndgwélgd*, although he is in their grandparents' generation. But it is not reasonable that Loren should use the same term, usually applied to mother's brother, because he is related to Jess through his father, Joseph. Either Jess has given this term in analogy with the other children, or what is more probable, he has thought that the reciprocal of *wdnlgd*, usually a man's sister's son, is always *ndgwélgd*. Of course, if he had used the same reasoning in the case of the other children the reciprocal terms used by the girls would have been *nidjaflgd* or *djlkdvlgd*. Jess had great difficulty in giving all these terms, for they are evidently not used, Sinyella was little help, and his parents took days to thrash the points out.

Jess calls Roy *gitdjlgd*, properly enough, but Roy uses the reciprocal *nylgdidjlgd* instead of *nidjaflgd*, father's younger brother, as we might expect for a father's father's half-sister's son by analogy with Flynn's case.

Some other illuminating extensions in the use of terms were obtained while tracing the inheritance of chieftainships. Sinyella would have called Pa'hléga'mí'l by the term he used for his paternal grandfather, *nápolgd*, and expected the regular term for son's child, *náwlgd* in reply (see

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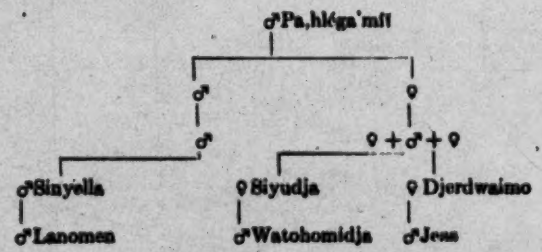
genealogy below). Watahomidja would have called the same man *ndgwaćĭgd*, expecting *koi ĭgd* reciprocally, as if he had been his maternal grandfather. That is, relatives beyond the grandparental generation are reduced to the appropriate grandparent status according as the connection is through the father or through the mother. Sinyella calls Watahomidja *wdnĭgd* as though the latter was his father's brother's daughter's child. Lanomen and Watahomidja call each other *djĭkdvĭgd* as though Siyudja and Sinyella were father's sister and mother's brother respectively. This conforms exactly with the practice in Jess's case: relatives in collateral lines are equated in the parents' generation.



Terms were also obtained from Mark and his sister Susie, Jess's uncle and aunt, for a fair range of their relatives. There are only three unusual usages. Mark calls Lillie, his mother's brother's son's daughter, *nó'tĭgd*, she replying *nidjatĭgd*. Susie calls Lillie and her brother Carl, *btĭgd;* and they reciprocate with *ndbĭtĭgd*. According to other informants Mark should have said *gátdjĭgd*, and Susie *nidjatĭgd* for Carl and *patĭgd* for Lillie. As it is, they both refer to them as if they were their brother's children, yet neither of them refer to Prince, their father, as brother, but by the proper cross-cousin terms. Mark might also be thinking of Lillie as a cross-cousin. It is also possible that Lillie and Carl may be related to them through their mother in some way unknown to me, but it would have to be through the mother's parents. Mark also calls Gathawinga, his mother's brother's daughter's daughter, *wdnĭgd* (*ndgwĕtĭgd* reciprocally) as if she was his sister's daughter. He should say *nó'tĭgd*. Susie is Nina's stepmother as well as husband's sister, but, according to the regular usage, she calls her *wInyégd*, with no reciprocal, term; that is, they ignore the pseudo-lineal relation.

Jess uses terms for very few relatives by marriage, in fact the few instances recorded were given by way of illustration rather than a statement of use. Where men such as Bela and Claude are also related to him

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601 by blood, he prefers to use the blood designation. This applies of course to their wives as well. In all other cases he prefers to use names.

Mark's attitude is different: he noted the reciprocal use of the term *pahamt'ligd* for every male relative by marriage. While Panamida's wife was still alive Mark called him *pahamt'ligd:* now he does not use the word. It is interesting to note that while *pahamt'ligd* is reciprocal, *winyega*, a woman relative by marriage, is not, nor is there any correlative expression. Nevertheless the mutual nature of the bond of affinity is recognised. For example, Mark and his brother's wife, Nina, live in the same camp, and both are fully aware that the ties which connect them operate on both alike, yet Mark may address Nina as *winyégd* whereas she must reply by name. Mark has twelve relatives he calls *winyégd*, yet not one can use a term expressing her relationship to him.

The genealogical data clearly indicate the limits including kinsmen. 601 Jess does not recognize as blood relatives any whose connections lie back 602 of his grandparents' generation. The same seems to be true of Mark, but I am not so certain of this genealogy. Jess's case is particularly instructive because it eventuated while tracing the inheritance of chieftainship (see the chart, p. 242) that he was related to Sinyella through his great-grandmother. But he was not even aware of any relationship, although Sinyella is a member of his family group and assumes a grandfatherly attitude toward him. He might readily have assumed a number of close relationships, for Sinyella calls Jess's mother *gi'nigd* and is reciprocally addressed as *nyé igd*. At the same time Sinyella is Djerdwaimo's stepfather so that he might have been called father by her and grandfather by Jess. For although step-relatives are not classed as actual relatives, Djerdwaimo often does call her stepbrothers, Melvin and Louis, *ginigd* as well as her half-brothers Lanomen and Dean. Her extension is rather unusual because recognition of kinship generally stops where blood connection ceases. Jess is also related to Big Jim, but neither he nor his father knows what the connection is. The bond must lie back of his grandparents' generation. To cite another instance, Spoonhead and his brothers are half-brothers by their father to Manakadja and Captain Jim, that is, definitely brothers from their point of view, but while Jess recognizes a connection with Spoonhead through the latter's mother, Manakadja is most emphatically not a relative. Similarly James is not a relative, for he is the illegitimate son of Mary, born after she married Bert. Furthermore, Jess's shrewd guess as to the identity of the boy's father did not include any of his own relatives. Nevertheless it must be noted that Bert treats the boy as if he were his son.

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It is also clear that within the kin group collateral lines are merged with the direct line of descent, relatives being equated in the parents' generation. Relatives more than three generations distant are designated by grandparent and grandchild terms. Finally there is little recognition of relatives by marriage. 601 602

I have failed after persistent inquiries to find any trace of special social relations or obligations between those in any two categories, other than the universal relation between parents and children and those between camp mates.[1]

Foreign Indians are sometimes adopted informally as *sûldjîgd*, a man's older brother's son, or *djîkdvîgd*, a man's male cross-cousin, in preference to other relationships. Children of relatives are adopted, but do not assume new relationships. There are no friendship adoptions as at Zuñi, and no ceremonies of adoption. 597 [648]

Marriage

Marriage was normally monogamous, although there were some polygamous unions. One may not marry a blood relative. Should a couple innocently marry and someone later discover that they are related by blood, they would feel ashamed. They would not separate, but people would always condemn their union. There is no notion that monsters spring from such marriages. So much for theory. Crook had lived with Callie for about a month when the old people said that they were related, so they separated. Both have since re-married. From the chart showing the inheritance of chieftainship (p. 242) it appears that Crook's father and Callie's paternal grandmother are cross-cousins. They may be more closely connected through their mothers. My informants were aware that blood relationships are forgotten after a very few generations, and that most, if not all intratribal marriages ignored some remote and unknown degree of relationship. By checking over the agency census with Jess I find that the females, including children, he could not marry were invariably blood relatives, numbering forty-two. Mark said he could not marry thirty-eight women, four of whom were not related to him in any way and five where the recognized bond was one of affinity. For example, he said he could not marry Nina, his younger brother's wife. It turned out, however, that he would not marry one of these women, another was "too fat," and so on. I found no other hint of 588 [595] [588] [684]

[1] Specifically, there is no special relation with the maternal grandfather, as implied, e.g., in some Plateau-Basin tales. Incidentally it may be noted that in cases of matrilocal residence the maternal grandfather of the children born to a couple is the head of the family group. [592]

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ahead; after you have gone two or three nights, we will leave. Perhaps we can catch up with you on the way," they said. She had been gone for a day and a night, when my father looked around but could not find where she had gone. Then my father thought, "Perhaps she has gone back home. I will follow her tracks. We want her." My father told Panamida's father, and the two of them went off. They knew where to go, so they rode on fast. They found her tracks just beyond Red Butte. They saw tracks where the girl had gone ahead. The Hopi, going home, had come behind her. They followed along until they reached Oraibi. There my father said, "I have a Navaho girl who is my wife. She ran away and came with the Hopi men." So they talked to the Hopi. One of the Hopi who had come down here had already married that Navaho girl and she had gone back with him. That girl's Hopi husband would not give the girl back to my father. He said, "No." My father said, "You must give me something; then you can have her." So the Navaho girl's husband gave him a good-sized blanket, and so my father let her go.

There are few formal regulations for relatives by marriage. There is no taboo between a wife and her parents-in-law. A man might talk freely to his wife's parents, even on obscene topics. Neither husband nor wife address their spouse's parents or grandparents by name. The woman has no relationship term to apply to them, though she may use their names by way of reference. Jess's wife Lina, when speaking to him will say *mamádjídjia*, your mother, *mamádjitatka*, your father, or *huwágatum*, your parents (*huwágá*, two). A man uses *glayégá* in referring to his wife's parents, but not when speaking to them. Reciprocally neither a man nor a woman uses the names of their son-in-law and daughter-in-law (and their families?). They use *wlayégá* for the son's wife, usually in indirect reference only, but they may also address her by that term. Both use *glayégá* for their son-in-law at all times. I cannot find anything corresponding to joking-relationships.

A record of sixty-seven marriages is appended in full. This includes all living Havasupai, with a few exceptions, but it does not cover every marriage they contracted. Nevertheless, it is reasonably adequate. Forty-five of the fifty-two marriages where the information is precise, were initiated by temporary matrilocal residence. The number is probably slightly greater than the facts warrant, for I suspect Sinyella, who furnished the data, of systematizing. The remaining seven marriages are nearly all with widows. A complication that could not be eliminated is due to the temporary matrilocal residence of new couples when on the plateau during the winter, with patrilocal residence on their return to the canyon. An unexpected feature is the marriage of neighbors; this in spite of the fact that neighbors are usually paternal relatives, their common seat of residence being the land inherited by the men from their fathers. Possibly twenty or twenty-five marriages are of this type: a

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The baby's first

854 [852] [827] thin hair is sometimes clipped off and tied in cloth in little bundles which are swung from the hoop. This is so that the hair will grow thick; if these were thrown away the hair would not grow. When the end of the [846] [732] umbilical cord drops off, it is similarly wrapped and hung on the hoop. If it is lost or thrown away the child will grow up idiotic. When at last the child can walk, the dry cord is ground to a powder which is smeared 856 longitudinally around his body from head to crotch and up the back to the head. This is done so that the cord will not be lost, i.e., it is returned to his body so that he will always have it. Mothers object somewhat to [531] selling these articles with the cradle. The ornamentation of the cradle does not differ for boy or girl.

262 853 The parents of infants must exercise a number of precautions. The new mother must eat only corn soup in order to have a free flow of milk. Corn or bean mush is far too mealy. Similarly salt will dry up the flow; for salt on the ground makes it hard. And if her husband eats meat the woman will be harmed just as though she had partaken. Although 262 mountain lion flesh is sometimes eaten, it cannot be eaten or even touched [753] by those who have babes in arms, for the latter will pine, their eyes sink in, their bellies ache, and diarrhoea ensues. This also applies to the flesh of a deer slain by a mountain lion. The parents of crawling children do [856] not kill snakes for fear that the child will resemble the snake, i.e., not be strong enough to walk at the proper time. Infants are not permitted to [753] eat salt; it would cause white sores on the tongue.

854 No special prayers are offered for the growth of a child, nor is any reason assigned for the growing process, it is so "just because the child suckles and eats." A fretful nursing infant is given an adult's finger to suck. Weaning is begun when the child can walk a few steps unsupported; 862 when it runs alone, the process is ended. During this period the child is given a little of everything others eat (and it includes a vast array of indigestible foods!) for there are no special foods for weaning.

Names

551 Havasupai names are freely used in address or reference: they have no special emotional or religious significance. They are even told to strangers without much hesitation. This seems to be a corollary both of their insignificant character, for they are mostly nicknames or meaningless words, and of their being labels casually given by others rather than names assumed. Undoubtedly this common use of names accounts in [601] part for the imperfect usage of relationship terms, to which I have referred. They do not like to name the dead, relatives or others, but their

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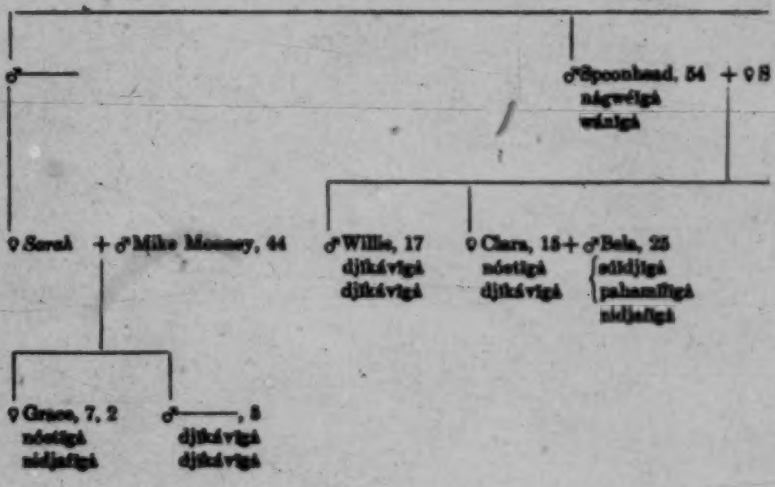

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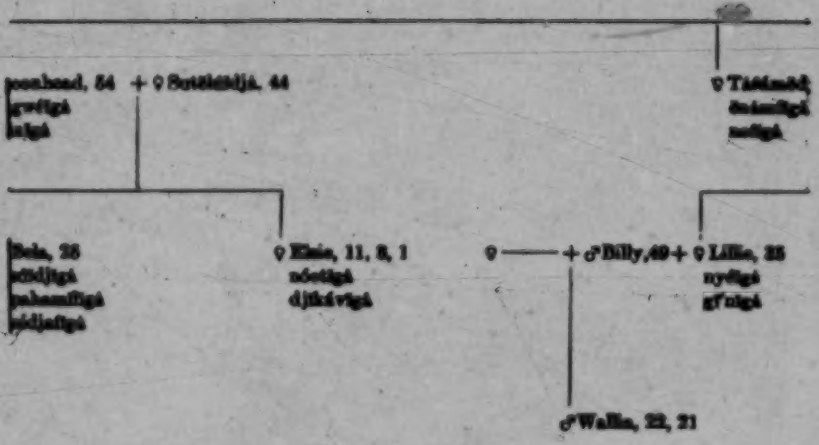

[p. 392 A-2]

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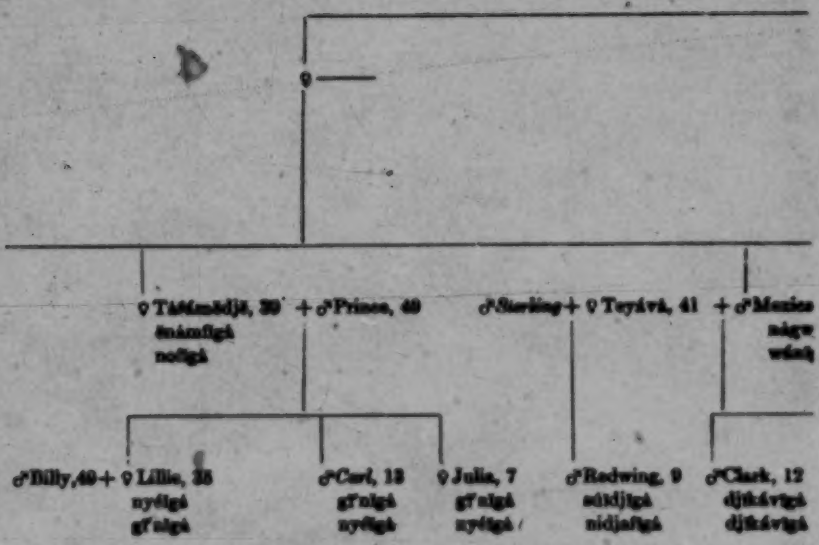

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Relatives Through Mother

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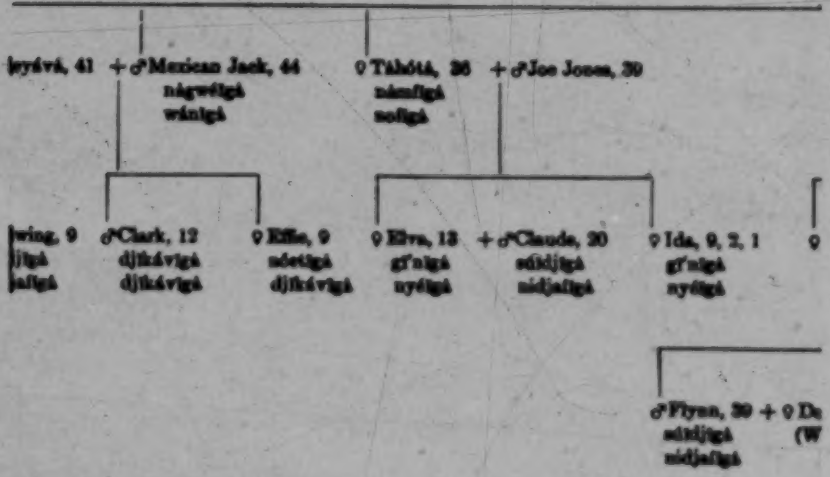

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Havasupai

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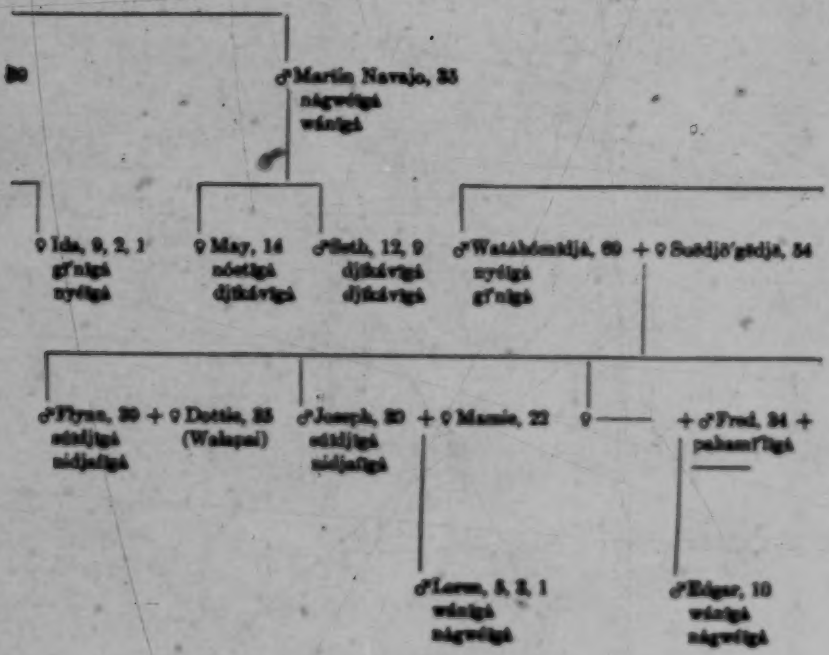

<p. 392 A-V]

1:Spier E-5 (1918) 1928

NT14 Plateau Yumans NT14

Havasupai

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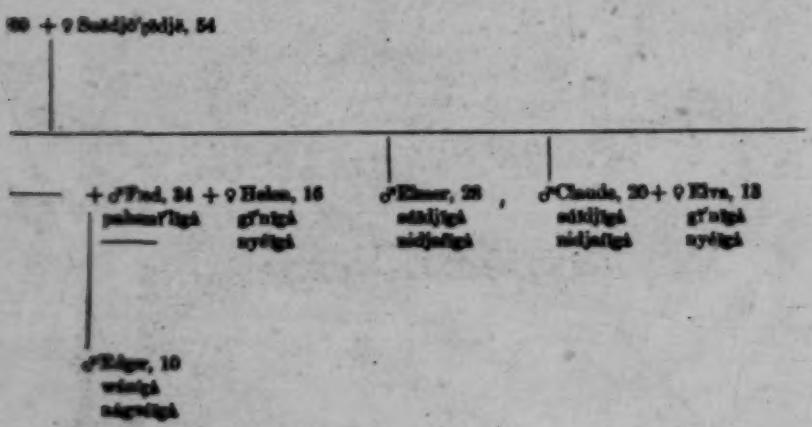

[p. 392 A-6]

1:Spier E-5 (1918) 1928
NT14 Plateau Yumans NT14
Havasupai

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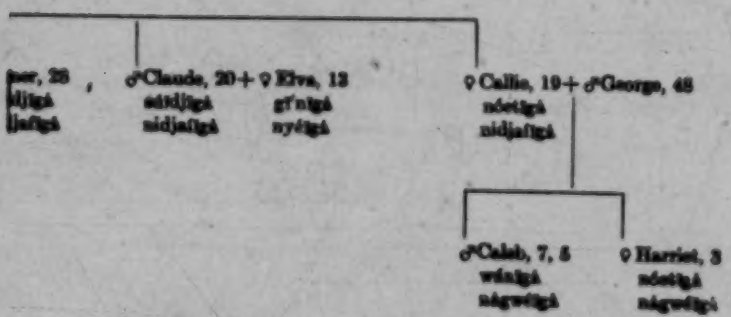

[p. 392 A-7]

1:Spier E-5 (1918) 1928

NT14 Plateau Yumans NT14

Havasupai

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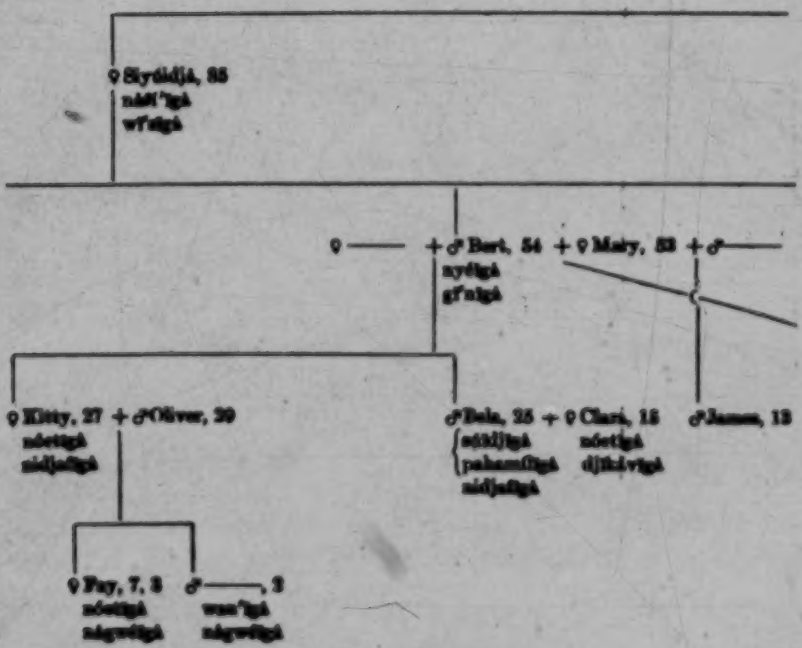

Cp. 392 A-B

1:Spier E-5 · (1918) 1928

NT14 Plateau Yumans NT14
Havasupai

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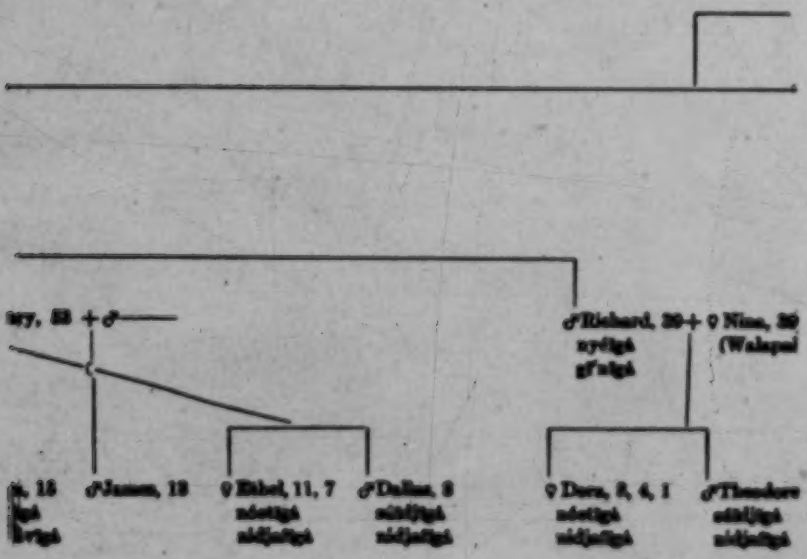

[p. 392 A-9]

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NT14 Plateau Yumans NT14

Havasupai

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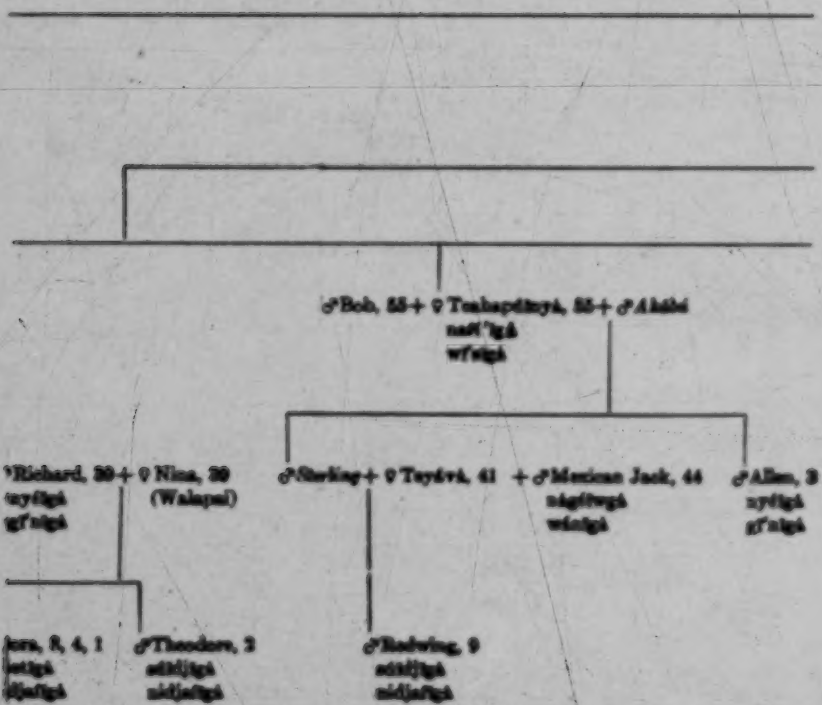

[p. 392 A-10]

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NT14 Plateau Yumans NT14

Havasupai

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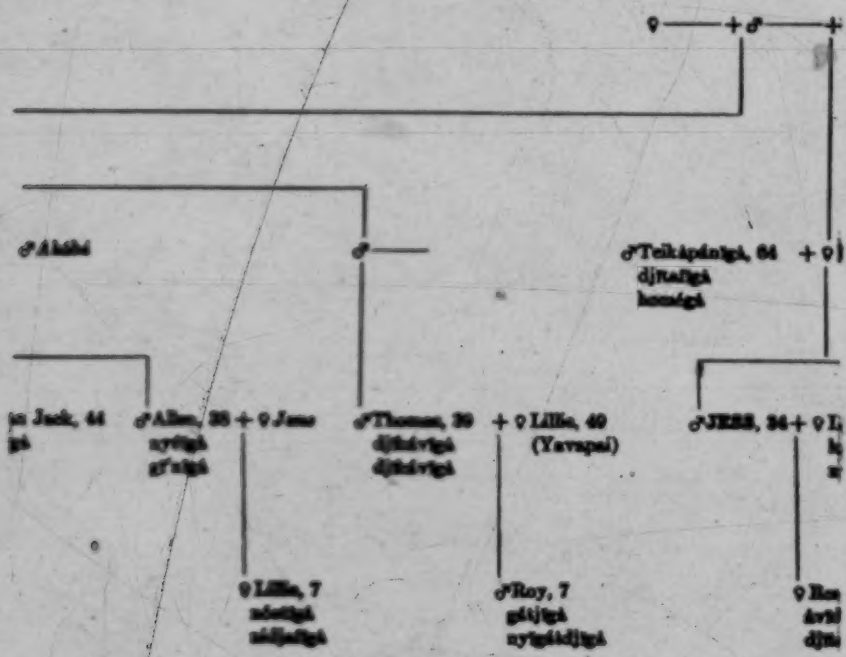

(p. 392 A-1)

1:Spier E-5 (1918) 1928

NT14 Plateau Yumans NT14

Havasupai

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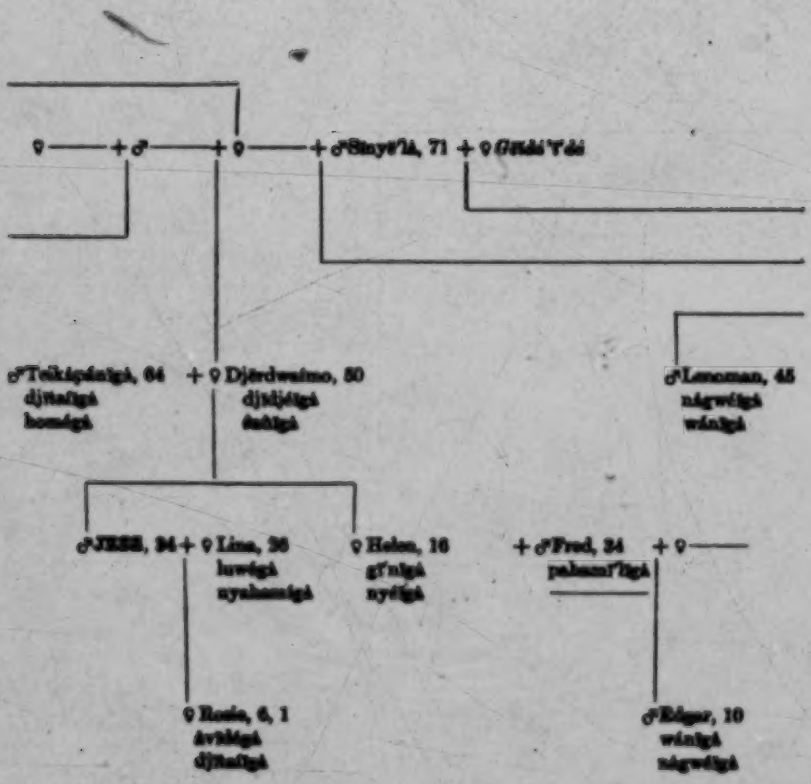
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♂Teikipdnigá, 64 djtnaligá homdgá
+ ♀Djerdwaimo, 50 djtdjdigá dnligá
♂Lemoman, 45 nágwdigá wdnigá
♂JESS, 24 + ♀Lina, 26 luwdgá nyahamigá
♀Helen, 16 gi'nigá nyéigá
+ ♂Fred, 24 pahami'igá + ♀
♀Rosie, 6, 1 dvnligá djtnaligá
♂Edgar, 10 wdnigá nágwdigá

[p. 392 A-12]

1:Spier E-5 (1918) 1928

NT14 Plateau Yumans NT14

Havasupai

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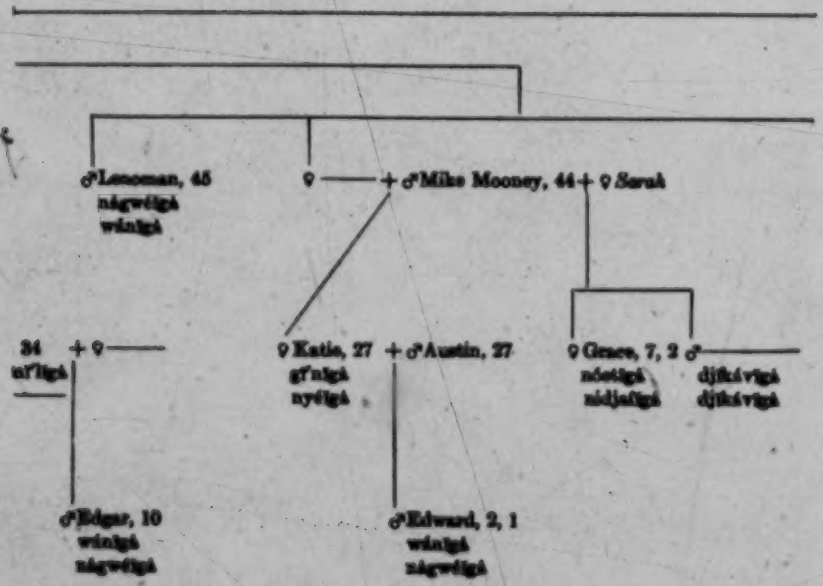

[p. 392 A-13]

1:Spier E-5 (1918) 1928

NT14 Plateau Yumans NT14

Havasupai

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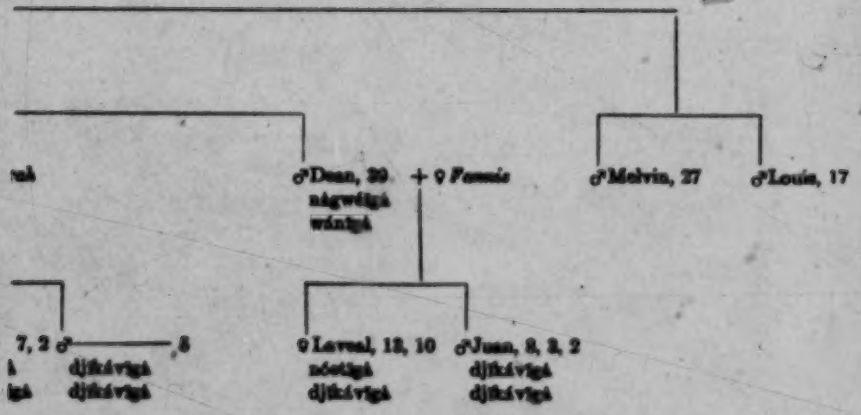

Cp. 392 A-14]

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NT14 Plateau Yumans NT14

Havasupai

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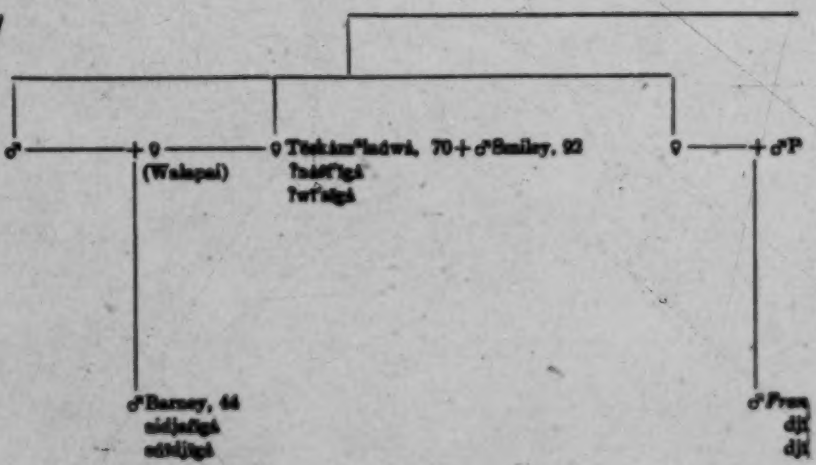
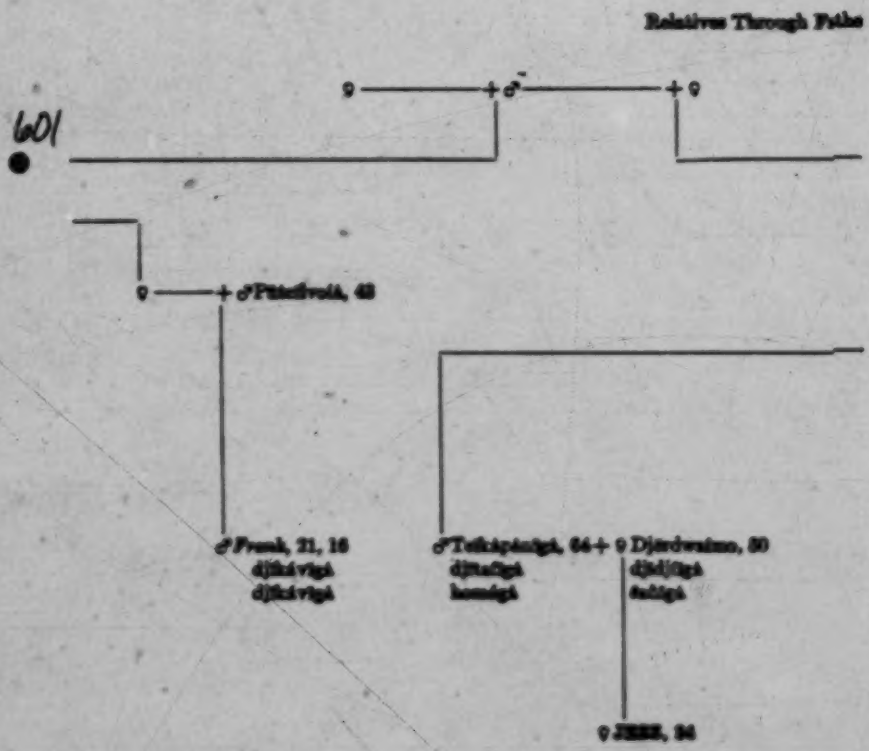


Cp. 392 B-13

1:Spier E-5 (1918) 1928

NT14 Plateau Yumans NT14

Havasupai



[p. 392 B-2]

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1:Spier E-5 (1918) 1928

NT14 Plateau Yumans NT14

Havasupai

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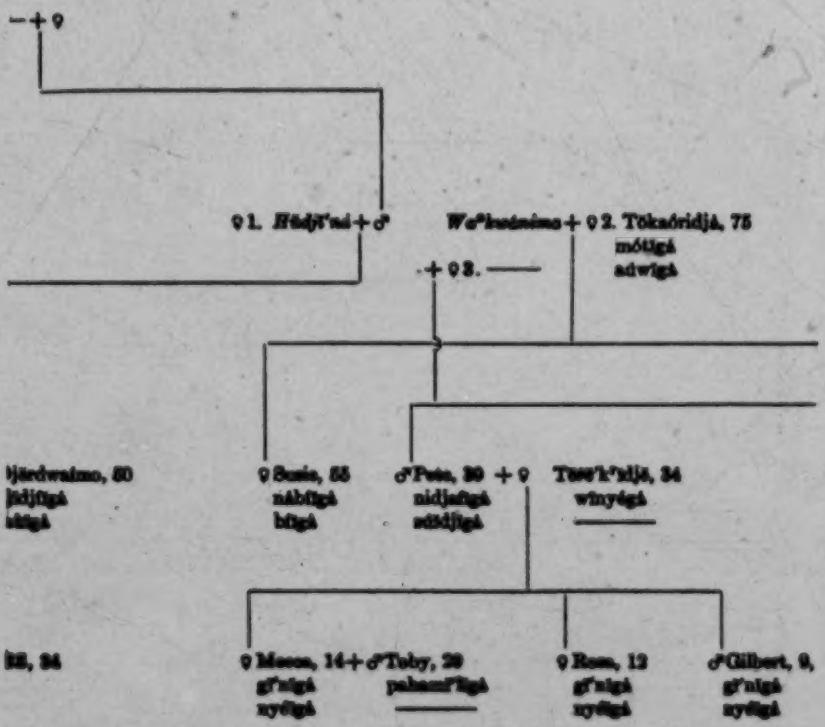
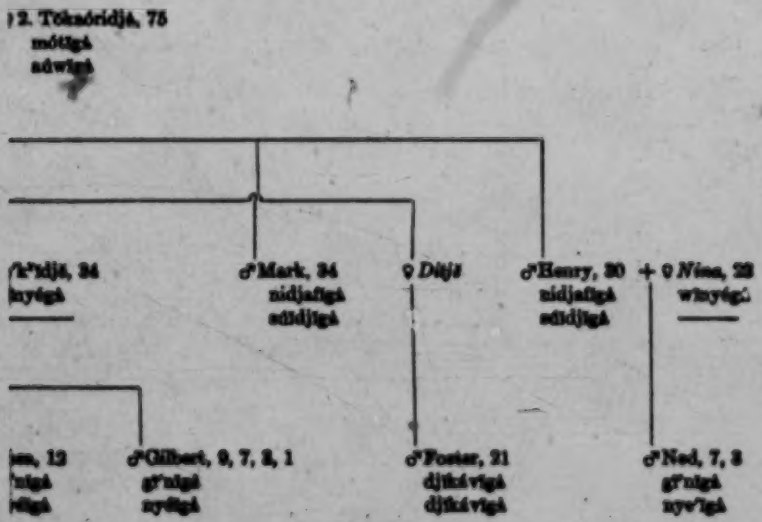
● Relatives Through Father.



[p.392 B-3]

1:Spier E-5 (1918) 1928
NT14 Plateau Yumans NT14
Havasupai

601



[p. 392 B-4]

2:Illiff Y-5 (ca.1901) 1954 NT14 Plateau Yumans NT14
Havasupai

I tried, but swallowed hulls with the meats, so gave it up. 000

Kate replenished her supply by pouring dried seed[1] into her basket, scraping in live coals, and tossing them together with a rhythmic motion that kept seed and coals in a lively dance until the former were delicately browned. Changing the motion, she eliminated the coals as dexterously as a miner washes sand and dirt from his panned gold. Kate was ready to mill her second batch. Her ample body overlapping her fat legs called for a health talk on the dangers of overweight, but these carefree villagers had robbed me of the mood to lecture. Even to improve the health and the appearance of her body, I could not wipe that look of supreme enjoyment from Kate's pleasant face. 252

An older woman, bent over a basket she was weaving, sat on a blanket near the entrance to the house, her face lined with anxiety. In working out her design she was using the black bark of the devil's claw (two-pronged seed pod of the unicorn plant) against the white inner bark of the osier. There was something arresting about the woman's dejected posture and the wild, frightened look in her black eyes. 285 159

"Yunosi make new basket," Kate volunteered. She held up the basket she was using to show me its burned and broken condition. "I burn," she explained with a giggle. "Make new. I use."

Yunosi! That name explained the drawn muscles of the woman's face, the look of fright in her eyes. Only the previous week Bob had come to the office asking for medicine for Yunosi. His sister, he called her; but the terms sister, brother and cousin were loosely used to denote almost any blood relationship. From him I had learned her story. 159 158 [601]

As the wife of Chief Navaho's son, she had held an important position in the tribe. Her husband had been a good mixer; he had liked and befriended white men, and had learned enough English to converse intelligently, and from him Yunosi had learned many English expressions. A deep and lasting love blessed their union, so that after his death, she had more than the usual fear that his spirit would hover near her, unable to leave the one to whom he was so devoted. [775]

[1 i.e. sunflower seeds — Analyst]

THE HAVASUPAI

The father and sons work their individual fields with the assist- 583
ance of their wives; the new son-in-law works with his wife's family 591
until he breaks away to return to his father's house.

In the village there are probably fifty camps or family units. In 621
each household are usually found some unattached relatives of close 591
degree—widows, widowers or orphans. The orphans are cared for by 736
the relatives of either parent, seemingly without prejudice to the interests of the children of the relatives on the other side of the family.

A council of comparatively recent origin, settles most disputes and 624
the tribe acknowledges three chiefs: Manakaja, the old chief, Watchomidja, the Big Chief, and Big Jim, the Little Chief. Chieftainship is [177
inherited, but there are also men who have become chiefs through 623]
prestige and renown, or both. The principal duties of the chief are 624
giving advice and admonitions. They tell their people how to act, especially the young men and women. The men are admonished to work hard, farm, dress skins, and hunt, while the women make baskets, cook, plant, and gather wild food. They are told not to be lazy, to take good care of their families, their fields, and their stock.

It is the duty of the chiefs to speak to the people on appropriate 624
occasions such as dances, gatherings to discuss important tribal matters, at death ceremonies, or informally at sweat lodges. The advice of the Big Chief seems to carry more weight than that of the others, in part because of his position, but largely because he is a stronger character. Personal qualifications are an important factor in chieftain- [154
ship. A chief must be industrious, even tempered, and dignified; a son who does not display such qualities has little chance of becoming a chief.

Marriages are now monogamous, though polygamy once existed. 177
The only restriction is that blood relations may not marry. The young 595
people usually arrange their own marriages though parental consent 582
is sought. Gifts are still interchanged. 584

There is no taboo between a husband or wife and the parents-in- 601
law. A man may talk freely to his wife's parents or a woman may 606
talk freely to her husband's parents. However, neither husband nor wife address the parents-in-law by name. The wife has no relationship term to apply to them. She may use their names by way of reference. A woman when speaking to her husband may say *mamadjidjia*, your mother, *mamadjitaiha*, your father, or *humagatum*, your parents. The word *ginyega* is used by a man when referring to the parents of his wife, though not when talking to them.

Divorce in the early days was granted only on the grounds of un- 177
faithfulness, but today the Havasupai observe white man's laws gov- 586
erning marriage and divorce. A widow is expected to remain in 768
mourning six months or longer before she marries again, although 765
some marry in three or four months.

For about a month before the birth of baby the expectant mother 842
and her husband must observe numerous taboos. They must not eat 843
meat and the woman alone must not eat salty foods. During this time she must use a stick to scratch herself. These restrictions are relaxed a month after delivery. Failure to observe these rules will result in complications at birth, it is believed.

There is no particular ceremony following the birth of a baby. 852
The infant is placed on the cradle board as soon as it is washed. The 854
old women attendants mould the head, face, and limbs of the new born child lightly with the finger tips; point the chin, rub the bridge of the nose, and massage the gums. They do this every time the child is bathed. Babies are kept on the cradle board most of the time until [855
they are able to walk. The Havasupai woman usually carries the cradle board in her arms rather than on her back.

Generally a child is named when it begins to play about and takes 553